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Editorial Notes.

A SYMPATHETIC VIEW OF MISSIONS IN INDIA.

The following extract, taken from THE IMPERIAL FORTNIGHTLY of July 1st 1902 may fairly be said to voice the feeling of many educated men in India in regard to the work of Christian Missions. The Editor after a long and thoughtful notice of the Jubilee of the Delhi Mission of the S. P. G. says:—

"It is patent on the very face of it that the Mission work has taken root and developed in this ancient and imperial city with marvelous rapidity. There is no doubt that the direct object of the Mission is the conversion of non-Christians. Its indirect work is that of educating and raising the people in divers ways and forms, so as to show them the blessings and fruits of Christianity. The former object is of course not liked and approved by the people. But it cannot be gainsaid that the work of the Missionary is now more tolerated and respected and better understood than it was half a century ago. True there is yet very little sympathy with it and a great deal of opposition and prejudice against it, but the old spirit of active persecution and fanaticism is fast disappearing.

Is this not progress from the Christian point of view? The opponents of Christianity often make a great point of the actual number of conversions. But they forget and wilfully ignore the

deep conservatism of Hinduism, and the hold it has still upon those within its pale. Is it not too much to expect better numerical results in such a country as this? The present work is a sort of preparation for the plentiful harvest that is probably in store for the Missionary. Many people also urge that the work of Mission has failed, because no educated persons or students have been converted during such a long time. This too need not deter or discourage the Missionary, who fully realizes that the true converts to his creed are not to be always expected from among the rich or educated: as the former are generally too absorbed in their worldly pursuits, and the latter are often too indifferent to religion itself or too puffed up with what they have learned to accept a religion by which they have nothing temporal to gain and much to lose. It is enough for his purpose if he is able to make converts from amongst the poor and lowly who shall see the Kingdom of God and then to educate them. We feel strongly upon the subject of the condition of the lower castes in the country. Our reformers and philanthropists and all our congresses and conferences with all our boasted advancement in education and civilization have shirked this difficult problem and left it alone. Nothing has, for instance, come out of the visit of Lala Shiv Dayal M. A., an Arya Samaj leader, to the Deccan some time ago. The Brahmo Samaj too has done almost nothing for that class of men in India which stands in urgent need of help

and sympathy. It is the missionary who is saving from dire starvation and death thousands of men of these classes, providing work for them, feeding and clothing them, educating and raising them in the scale of humanity. It is true that this is partly done in order to make Christians of them. But is not this motive the highest and noblest that the human heart is capable of being actuated by, viz that of bringing to the right path (*Satmarga*) those whom one honestly believes to be wandering in the dark? Does not every religion highly commend this? Is it not an important duty of man, enjoined and insisted upon in the scriptures and codes especially of all proselyting religions? Did not Buddha send forth his 60 disciples to the neighbouring countries with these words: "Go ye now and preach the most excellent law? "Is it then, we ask, just and good to condemn or revile the Christian Missionary for doing this his highest duty towards his God and his fellow beings? The Christian religion may be true or false—its dogmas and tenets may be rational or irrational—but no reasonable and sane man can withhold the highest credit due to the missionary for trying his best to bring to the right path (according to his conviction) those whom he honestly believes, to be in the dark and on the way to spiritual wreck and ruin, and especially when those men happen to be from the most degraded and despised castes of a distant, foreign class treated as lepers and castaways, whose

very touch is pollution to their own countrymen."

The S. P. G. and Cambridge Mission of Delhi has conferred immense advantages and blessings upon this city. Our antipathy to the Christian religion may stand in the way of some of us appreciating and recognizing them better and more openly than we do at present. But the work of the Mission is of such a solid and abiding nature that it cannot fail to win recognition and admiration in the long run. The Cambridge missionaries have been the pioneers of education and enlightenment in this city. After the Government College, was closed in Delhi, the only course was to go to Lahore or other out-stations at a far greater expense. By establishing the St. Stephens College an immense boon was conferred on the people of Delhi by the Mission and a great local desideratum was supplied. In fact they were the life and soul of all the progress in education and enlightenment that has been in this town during the latter half of the nineteenth century. It is true that the Hindus have now started a rival College of their own; it is true that a Hospital for women is about to be established; it is true that the proposal of a Kyashta Girls School is now on the tapis. But can it be denied that our realization of the need and advantage of all such institutions and work and our inspiration to undertake such things have proceeded from the main spring and model of Christian work in this town? They have given a great impetus to the cause of female education and social reform in this city. Almost all the local institutions established and maintained with the object of literary progress or social reform as clubs for physical development and recreation owe a deep debt of gratitude to the Cambridge Missions. Hundreds of youth of this town owe their education, settlement and rise in life to their opportune help. And scores of young men have been literally saved from a life of spiritual weakness and degradation by the influence and guidance of these missionaries who voluntarily act as their 'guide philosopher and friend,' and to whom young men go more frequently for advice in both spiritual and temporal matters, than to the leaders of their own community or their guardians. These advantages and public benefits have been so often and in so many ways and forms recognized and acknowledged by the educated community of Delhi and the ex-students of St. Stephens College and School that we need not dilate upon them here. In conclusion, we have no hesitation in stating that the missionary enterprise in this country deserves

success and we wish it every encouragement and support in this noble and benevolent work."

Question and Answer.

Question. How can missionaries ask Hindus to believe that the Bible is inspired from beginning to end, and that other books are not inspired?

Answer. Christians do not ask outsiders to accept the doctrine of the inspiration of the Bible first, and then to believe what the Bible contains because of its supposed inspiration. We go about it the other way: We ask people to believe that the Bible is inspired because of the extraordinary nature of its contents. We ask men to study the Bible like any other book, and then to answer for themselves the question, whether its teaching is not clearly divine.

What then are the contents of the Bible which strike us as of such infinite value as to prove that they can have come only from God Himself? There are many ways in which this question might be answered. For example, to a philosopher we should say: Because of the unique conception of God which it contains, and because of the surpassing grandeur of its moral teaching. But perhaps for the ordinary man the best answer is this: We believe the Bible to be inspired, because it tells us how men's souls can be saved. Thousands of men in all the Christian centuries have tried the Bible plan, and have experienced in their daily life the salvation which the Bible tells us about. We believe that modern medical science is valuable because it saves men's lives. Similarly, the Bible is valuable, because it shows us the way in which men's souls may be saved. Another way of putting the same truth may appeal more forcibly to other minds. We believe the Bible to be inspired, because it speaks to the human heart and spirit as no other book does. In our consciences we recognize the voice of God. When we study the Bible with open, honest minds we have the same voice speaking to us there that speaks in our consciences; only in the Bible it speaks in clearer words, and puts our duty before us more distinctly. Are there not many Hindus who have felt this power? And is not that the final proof of inspiration?

Inquirer.

There is no microbe in all the horrifying list of the bacteriologist so deadly to human happiness as the bacillus of unbelief.

PROBLEMS IN EVOLUTION.

By G. MACLOSKE, Professor of Biology in Princeton University.

The discovery that the success of Evolution as a theory does not hurt people's religious faith has cooled the zeal with which it was at one time welcomed or resisted. And now the theory must bear criticism and must "struggle for existence" on its own merits. It has helped religion as against polytheism by illustrating the unity of nature, and has enabled us to solve many troublesome problems; and has started other problems for exercising our wits. Our readers may be willing to consider some of these which have a practical religious significance.

I. RELIGIOUS PROBLEMS.

The doctrine that man originated by evolution is mainly a deduction from the general theory of development among animals and plants, which deduction was reinforced by anatomical and physiological comparisons. The unsolved problems here are, Why are the "missing links" still missing? and whence come man's peculiar character?

Many efforts have been made to discover intermediate forms; and claims have been made for the Neanderthal skull, and for Dubois's Pithecanthropus, and for hypothetical forms not yet found, as one or all filling the gap. The forms actually discovered appear to be unmistakably human; and it is now well known that the oldest traces of human works and customs do not exhibit extra-savage stages, but show among our ancestors some taste and skill on a par with modern humanity.

If man was evolved—and we know of nothing to prove such hypothesis either unscientific or irreligious—his evolution must have been of an extraordinary kind, specially expedited so as to leave no tracks behind, and with new endowments of unique grade. Such cases are not entirely without parallel in other regions of animaldom. Instances are cited which show the sudden development of a significant variation, in what proved to be one of the progenitors of a new race; supposed to have become hereditary through sexual prepotency, and being saved from panmixia by seclusion (as in an island or in some equivalent of a "paradise"), and also by becoming sexually infertile with regard to outsiders.

The representation (not being verified) is only an illustration, not a theory of the origin of man. Yet even as an illustration it may aid us if we consider whereto it would lead.

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In all probability it would show us a single ancestral pair for all humanity. It is true that some anthropologists still prefer the polygenous view of assigning two or three pairs of ancestors for mankind; but we suppose that generally they would now acknowledge the possibility of deriving all human beings from a single pair; and this monogenous view is now in great favor.

The only question thus left would be whether the 'first parents' are to be regarded as historic or as prehistoric. The question of time may be regarded as eliminated since the decision of the late Dr. Wm. Henry Green that the Old Testament does not furnish the basis of a Biblical chronology. We do not know that Dr. Green's conclusion is sound; but we do know that in face of it no man is justified in reviving Usher's system for the purpose of setting the Bible and science against each other.

As to the origin of man's peculiarities we are helped by the discussions of the late President McCosh on "The Development Hypothesis." Whilst favoring Evolution he shows that it has its defects as well as its merits; he discusses what it cannot do as well as what it can do; shows that we can never get out of organisms more than was put into them, that evolution could never educe a world out of nothing, or a living thing out of non-living matter, or intelligence, or a moral nature and a soul, unless by special Divine interference. Many are willing to combat these positions, but they have never been successfully attacked.

The English Evolutionists assume the presence of life and the occurrence of variations without attempting to explain their origin, and confine their enquiries to survivals. In other countries, and especially in America, the problem of origins has been recognized; thus we have had a book on "The Origin of the Fittest" by an able writer who seemed to draw on his spiritualistic idiosyncrasy for explanation of variations and of vegetable and animal organisms responding to strains and impacts, as if self-adjusting. In this way an iron bar equally with a monkey's foot might improve itself into an advanced suus hæres, or exalted successor of itself. This system, sometimes known as "Neo-Lamarckism," is good at emphasizing the necessity of explaining the origin of new variations, but it exhibits nothing in the way of experiment that can initiate significant variations or originate new species. If any such experiments were forthcoming we should readily accept them for their worth; though we may be

assured that they cannot by purely naturalistic means explain the origin of the body and soul of man.

In The Bible Student for July, 1901, the most conservative of our Theologians gives (over the initials B. B. W.), what is in large measure an endorsement of the views of McCosh. He insists that "God's Providential activity—evolution if you choose to call it such—does not comprise in itself the totality of God's activities" and he claims that "purely creative force, of supernatural order, may have occurred in the origination of self-conscious, immortal beings." With this proviso he holds that "the Christian man has as such no quarrel with evolution when confined to its own sphere."

In another paper we shall see that Philosophy has much to say on this matter; and in the same line with the last quotation.

The Presbyterian.

A TRUE STORY.

The late Rev Dr Newman Hall, when lecturing to young men in Dr. Cuyler's church at Brooklyn, New York related the following incident in order to make clear the insufficiency of high education alone to save from moral ruin: "A young man of intelligent face and gentlemanly manners, but very shabby in appearance, followed me after sermon to the vestry of Surrey Chapel in great distress. I asked him what had brought him into such a condition. He said, 'The drink! I can't keep from it. I've respectable relatives, but all they give me—cash, clothes, watch—all goes for drink! Tell me what to do!' I told him that for him total abstinence was essential, and that I was an abstainer in order to encourage such as he. I signed the pledge again for him to follow, which he did. I then said, 'But we must pray for help.' He said he did not believe in God, yet he knew the Greek Testament, and had coached men at Oxford for bishops' examination! He only believe in the Spirit of the Universe. I said I believed also, and so we could unite in prayer. We knelt down, and I prayed to the Great Spirit of the Universe to pardon him and help him to conquer this temptation. With tears he said, 'Oh that my mother had seen this signature, to make her death more happy!'

"At the close of my lecture to the young men, a middle-aged gentleman, with an elegant young girl on his arm, came up to speak to me. 'You do not remember me? I am that young man that you have been talking about, and this is my daughter. I'm editor of one of the journals here, and a mem-

ber of the Episcopal Chnuch; and I wish you would call on my wife and see our happy home, made so by God's blessing on your counsel.' I called next day, and took tea with him and his wife and daughter. There was an unmistakable atmosphere of refinement and domestic happiness in the little circle that pleased me greatly. Not long afterward I read of his funeral, attended by many friends, in token of the respect in which he was held."

Christ is the foremost figure of the world to-day. The empires whose laws are most just, whose customs are most generous, whose institutions are most beneficent and most permanent, are Christian empires. Wherever the teachings of the Galilean Prophet have most prevailed, there life is most prolific of happiness. He is destined still to conquer, until at last a weeping world, cleansed from sin by the blood of the Lamb, shall take up the triumphant refrain, "Blessing and glory and honor and might be unto our God forever and ever!"—F. G. T.

Selection.

THE LAST LEAF.

BY OLIVER WENDELL HOLMES.

I saw him once before,
As he passed by the door,
And again
The pavement stones resound
As he totters o'er the ground
With his cane.

They say that in his prime
Ere the pruned knife of Time
Cut him down,
Not a better man was found
By the crier on his round
Through the town.

But now he walks the streets.
And he looks at all he meets
Sad and wan,
And he shakes his feeble head,
That it seems as if he said:
"They are all gone."

The mossy marbles rest
On the lips that he has pressed
In their bloom,
And the names he loved to hear
Have been craved for many a year
On the tomb.

And if I should live to be
The last leaf on the tree
In the spring,
Let them smile as I do now,
At the old, forsaken bough,
Where I cling.

Telegrams.

London, Oct. 18.

Mr. Balfour yesterday accepted the amendment giving local education authorities absolute control of public moneys, thus securing the popular control of secular education in voluntary schools. It is stated that this has greatly disconcerted the Opposition.

London, Oct. 18.

A report has reached Aden of an engagement in Somaliland. Major Phillips and Captain Angus were killed and Colonel Cobbe wounded.

The Somali levies are much shaken. Colonel Swayne is, therefore, retiring to await reinforcements. He asks for the despatch of the remainder of the 2nd Battalion, African Rifles, to Berbera, and 600 reliable troops.

London, Oct. 18.

Reuter's correspondent wiring from Peking reports that the negotiations for the evacuation of Shanghai have come to a pause. It is understood that Britain, before evacuating, desires a more definite arrangement regarding her status in the Yangtze Valley and nonalienation of territory in that region.

London, Oct. 19.

The Chinese Emperor held a reception yesterday. All the diplomatic body was present, except Sir E. Satow, who declined all social intercourse with the Court on account of the miscarriage of justice in the province of Hunan, the officials responsible being free from blame.

London, Oct. 19.

After seven days' fighting at La Victoria 8,000 revolutionists were completely defeated yesterday, abandoning their position and leaving 1,400 killed and wounded on the field.

Calcutta, Oct. 20.

London, Oct. 19.—The *Times* in a laudatory article praises Lord Kitchener's rare constitutional aversion to demonstrations and fuss, and confidently assumes the continuance of that happy state of affairs existing between the viceroy and the commander-in-Chief in India so admirably sketched by Lord Curzon in his speech at the farewell dinner to Sir A. Power Palmer.

The *Times* also dwells on the rapidity with which things are changing in the East, and considers Lord Kitchener is the man of the moment.—*Indian Daily News* Special.

London, Oct. 18.

The Colonial party in France is preparing to offer considerable opposition to the Siamese treaty, contending that Siam has gained greatly and France little.

London, Oct. 18.

Owing to the re-opening of a number of closed schools, and the Government's powerlessness to enforce decrees, M. Combes has announced a new Congregations Bill, transferring the execution of the law of 1901 from the Government to the judiciary.

London, Oct. 19.

Seven hundred Turkish troops arrived overland at Sheikh Seid are constructing

a road to Bab El Mandab fort, and building houses and a jetty.

London, Oct. 19.

The Foreign Office has published a telegram from Lord Cromer, sent in view of the impending visitors' season, giving a re-assuring account of the condition of Egypt as regards cholera.

London, Oct. 19.

The revolution in Haiti has collapsed. The Government has resumed power.

Calcutta, Oct. 20.

It is stated at Edinburgh, on what purports to be good authority, that the King will reside for some time in Holyrood Palace in the coming year.—*Englishman* Special.

Calcutta, Oct. 20.

The prospects for the winter in England are very gloomy. Prices are already rising, trade is bad, and the supply of labour exceeds the demand.—*Englishman* Special.

Calcutta, Oct. 19.

The Hon'ble Jno. Wanmaker, ex-Postmaster-General, United States, who visited India last cold season, has given a lakh of rupees to the education work of the Allahabad station of the American Presbyterian Mission, and has promised further assistance as the work develops.

Messrs. Preston H. Edwards, M. A., and A. B. Allison, M. A., who have been secured for college work, have arrived in Bombay, and proceed at once to the Jumna Mission, Allahabad.

London, Oct. 20.

Lord George Hamilton, replying to questions by Sir Seymour King, said that Amir Abdur Rahman's purchase of guns and munitions in Germany was not inconsistent with his agreement with the British Government.

The latter had received a communication from Russia proposing the establishment of direct relations between Russia and Afghanistan regarding frontier matters. These relations would be non-political. Russia maintaining her former engagements and continuing to consider Afghanistan outside her sphere of influence.

Britain has replied that in view of the understanding excluding Afghanistan from the sphere of Russian influence, it is impossible to consider a charge of existing arrangements, or to submit proposal to the Amir without more precise explanations of the methods proposed for the exchange of such communications and their limitations and the means of ensuring observance of those limitations.

No answer has yet been received.

London, Oct. 20.

The *Times* assumes that trustworthy troops will be sent to reinforce Colonel Swayne, and that there can be no difficulty in landing at very short notice a contingent of Indian troops at Berbera.

Reuter learns that the India Office is communicating with India with a view to the despatch of troops to Somaliland.

Colonel Swayne's despatch mentions that the Mullah is in communication with a certain Austrian ex-officer named Karl Inger.

London, Oct. 20.

The Venezuelan revolutionists' version is that there was no rout. La Victoria was

impregnable, and they, therefore, retreated methodically. The Government forces are reduced to 3,100. The rebels have 9,000.

London, Oct. 20.

The correspondent at Fez states that the Algerian-Morocco frontier question has been settled. France obtains the disputed districts she has already occupied, but the Sultan refuses to grant the French proposal for preferential import and export duties.

London, Oct. 21.

Four hundred and sixty Bombay Grenadiers at Aden have been ordered to Somaliland.

A sensation has been caused by the publication of letters from a member of Colonel Swayne's force received anterior to the latest despatches, stating that Colonel Swayne's force had numerous fights and lost most of the camels, and was short of provisions, ammunition and water. The expedition was altogether in a tight place. The native levies were funkling. The Mullah had captured two Maxims on the 12th September.

Six officers and 400 men of the 23rd Bombay Infantry have been warned to accompany the 2nd Grenadiers. Also six extra officers for the 1st Grenadiers. Troops sail on Thursday.

The *Standard* states that four British gunboats have been ordered to Hankow in connection with the murder of the missionaries.

London, Oct. 21.

The passage regarding methods proposed for exchange of communications [between Russia and Afghanistan] should read: "exchange of such communications between frontier officials."

Kunwar Sir Harnam and Lady Singh, who were among the Punjab representatives at the Coronation, return to India by the incoming mail.

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